

OUTER COURT

COMMUNICATIONS



ISSUE 86-1

OUR LADY OF ENCHANTMENT, BOX 1366, NASHUA, NH 03061

WHOLE NO. 38

"Light, More Light!"

Imbolg signals the first glimmerings of light and life after the darkness of Yule. Imbolg is the Feast of the Waxing Light, and sacred to Brigid, the Celtic Triple Goddess of Poetry, Smithcraft, and Healing. In response, this issue of Outer Court Communications includes poetry, and articles (and a ritual!) on herbal healing. Imbolg is a time for planning, too. At Our Lady of Enchantment, our sub-committee has planned a trip for members to the Museum of Fine Arts in Boston, Massachusetts. There are plenty of statuary, art, and crafts from many times and cultures to entertain and inform Wiccans! The light and planning grows stronger, into more light and planting, when we enter the Vernal Equinox - our time in the Spring of "equal light and equal night." The goddess honored at this time is Eostre (or Ostara), whose Teutonic followers colored eggs red and offered them to Her as a symbol of rebirth. This equinox is a time of balance, harmony, and planting. At Our Lady of Enchantment, we plan and plant our tasks for the continuing year: more information field trips, work days to continue the growth on the new facilities, classes on Wicca training, and more. Join us in "growing" the first Wiccan Metaphysical Center in the United States: we welcome you and your light! Bright Blessings!

- Firebear



THE OLDEST SCIENCE
by Lew Paxton Price



In the ancient calendar of twelve lunar periods, each moon (month) was synonymous with the sun's apparent passage through a particular sign of the zodiac. The year began in the spring which is why Aries is considered to be the first of the signs. There were twelve months and twelve signs in the path of the sun (called the ecliptic). Below each of the signs through which the sun seemed to pass was another sign to be used for celestial navigation or astrological work when one was in the southern hemisphere - for in those times before the decline of civilization, men sailed all over the world and placed colonies as far south as the lower tip of Africa. Above each sign in the ecliptic was yet another sign to be used in the far north.

The earliest records we have of this old system came from an area between the Tigris and Euphrates rivers on the shores of the Persian Gulf. This land was called Sumer (pronounced Shoo' mer). It was actually located further inland than the shores of our times because silt deposits from the two rivers over the last six thousand years have extended the land outward into the ocean.

We do not know whether the enlightened people of Sumer brought their knowledge to the area or whether they developed within Sumer as part of the original population. We do know that of the many nationalities who lived in Sumer at that early time, the ones we know as the dominant culture were a race apart, distinct from the Semites and the immigrants from the north. Their language was unlike other languages of the area and their knowledge of mathematics was far superior to that of any other group at that time.

We do not know how much of their civilization survived the flood or how much evolved after the waters receded, but their clay tablets tell a story of a great flood in which a wealthy man and his sons supervised the building of an ark and stocked it with representatives of their domestic animals, seeds for planting, and tools so that they could return after the flood and rebuild the thirteen older cities upon their original sites.

We know that the early Sumerians had an advanced legal system, an alphabet, a socialistic type of land ownership, a government that was little more than the church of the time, a knowledge of holistic medicine, no standing army (a fact that led to their downfall), and a knowledge of how to develop superior animals and crops. Indeed, the grain crops we have today, the domestic animals, and much of our other farm produce originated in ancient Sumer. They had developed the same musical scale we use today, probably as an offshoot of their math and arts, and a form of written music as well as a variety of musical instruments for their orchestras. Most outstanding of all, of course, was their knowledge of astrology. Their giant astrological temples, which we call ziggurats, dominated the architecture of their day. Their governing system, medical practices, and agriculture were steeped in astrological considerations which gave them an edge over other cultures of that time.

As more Semitic groups moved into Sumer, the concepts of government separate from church, personal property, and warfare between cities became part of their civilization. It took a conquering Semitic army to establish a standing military machine and higher taxes. In time, Sumer became part of the Babylonian empire, providing the great capital of Babylon with the basis of her superior science and religion.

WHAT CAN YOU FIND IN...



Native American and European Shamanism?
Taoist alchemy?
The Orphic and Eleusinian Mysteries?
The Old Testament and the Christian Monastic Tradition?
Medieval Hermeticism?
Eastern and Western Medicine?
Ancient Egyptian Magick?
Celtic Wicca, Saxon Wicca,
and in almost every Wiccan tradition?!

The practice of HERBALISM!

I believe there is no society whose existence did not depend on the correct use of herbs throughout its growth and development. Follow history: there is known use of medicinal herbs in Sumer over 5,000 years ago. There is a Chinese herbal written in 2700 B.C. In 1,000 B.C., the Egyptians used sage for the common cold, and the Bible mentions the use and cultivation of herbs. Hippocrates in Greece, Theophrastus in the Middle Ages, Culpeper in the 17th century. The rebirth of homeopathy and naturopathy in our lifetime. Herbalism may well be, literally, the greatest tradition in recorded history!

The roots of Wiccan healing are in the studies of herbs. Herbs can be grown, dried, and stored either indoors or out, and they are, therefore, the link between urban and rural practitioners of the Craft. The Practicing Herbalism course from Our Lady of Enchantment will show you the way of herbs: the history of their use for health, healing, and beauty, how to grow and prepare herbal formulas, how to make sachets and aphrodisiacs, where to buy herbs, and how to use herbs in magickal work.

In our lives, many things come and go but there is always Father Sky, Mother Earth, and their Children from the Plant Kingdom. Learn the millenia-old wisdom of this kingdom, and you will never be without the necessities of health and life - for you will indeed be Practicing Herbalism!

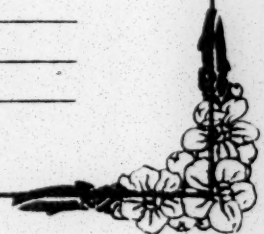


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I can only go so long without writing about my favorite subject, Dualism. It is such a useful concept that I find it difficult to understand how few people have picked up on it.

There is an obvious human limitation that keeps us from dealing with any single concept without being haunted by an equally important "opposite" concept which may be very obvious (hot vs cold) or hovering insidiously in the background (being vs non-being). There are even those who try to deny the background, not realizing that to do this is to also deny the foreground which is "us."

The largest, all-encompassing concept that we can muster, i.e., universe, is only the positive manifestation of a non-universe which is just as important. If our being is an obvious part of this universe, then our non-being must be just as much a part of the non-universe, which suggests that if life is here, then death is there; or if life is now, then death is then.

From this point we can understand those who speak of spirits in another plane or another sphere. This suggests that life and death coexist in time, but not in space. Or, we might subscribe to a sequential existence. Now we live, then we are dead, but it cycles; there is no difference between before life and after life. They are both dependent on our concept of life itself.

The best definition of who I am, which I have been able to accept, is that I am a point of view. With either of the foregoing concepts, constant space or constant time, it is easy to find room for an infinite number of points of view. I am beside myself, but I have been here before.

My point of view seems always to be here, but it could just as well be there, and maybe it is.

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CRAFT PUBLICATIONS

CIRCLE NETWORK NEWS: Quarterly newspaper, Wiccan/Pagan articles and news. \$3/sample, \$9/year. Circle, PO Box 219, Mt. Horeb, WI 53572

COUNCIL OF THE MAGICKAL ARTS: Quarterly journal, Wiccan/Pagan related. \$7/year. Council of the Magickal Arts, 5920 Bissonnet 114, Houston, TX 77081

HARVEST: Published at Sabbats; Neo-Pagan journal, Wiccan/Pagan articles, news and networking. \$@/sample, \$10/yearly. Harvest, PO Box 228, S. Framingham, MA 01701

OF A LIKE MIND: Quarterly newspaper, published by and for women, also networking membership. \$2.50/sample, \$10/yearly. Of A Like Mind, PO Box 6021, Madison, WI 53716

PAGANA: Sabbats, Pagan/Wicca/Occult, a special interest group of Mensa. \$2/sample, \$12/year(6 issues). Zephyr Starwater, PO Box 9494, San Jose, CA 95157

PAGAN PARENTS LEAGUE NEWSLETTER: For Pagan parents. PO Box 423-P, Bay Shore, NY 11706

PAGAN UNITY NEWS: Quarterly networking publication for the Wiccan/Pagan community. \$2/sample, \$7/yearly. Northern Way Inc., 6030 W. Roosevelt Rd., Oak Park, IL 60304

THUNDERBOW: Monthly newsletter with a good individual viewpoint. \$6/yearly. Church of the Seven Arrows, 4385 Hoyt St. - #201, Wheatridge, CO 80033

MAGICKAL UNICORN MESSENGER: Quarterly publication of the Temple of Wicca. Articles, poems, festival news. \$7/yearly. Temple of Wicca, PO Box 1302, Findlay, OH 45839

THE UNICORN: Published at Sabbats, newsletter format. \$10/yearly. The Rowan Tree, Box 8814, Minneapolis, MN 55408 (Also the location of The Rowan Tree Herb Shop)



EVENTS



MARCH 28-30: Spring Equinox Mysteries Festival. \$36/adults, \$10/under 12, Free/under 5. Register by March 1st. Aquarian Tabernacle, PO Box 85507, Seattle, WA 98145

APRIL 5-6: Spring Festival, workshops and lectures on Spring customs in different pagan cultures, at Pierce College. Contact: Temple of the Elder Gods, Box 4172, Sunland, CA 91040 - or call Tanith Tyrr at (818) 366-2038.

APRIL 11-13: A Sacred Concatenation. Conference of Craft/Pagan leaders, networkers, and scholars. Meals provided. Contact: Silver Web, PO Box 5628, Baltimore, MD 21210/Attn: Jeremiah Gwynallen



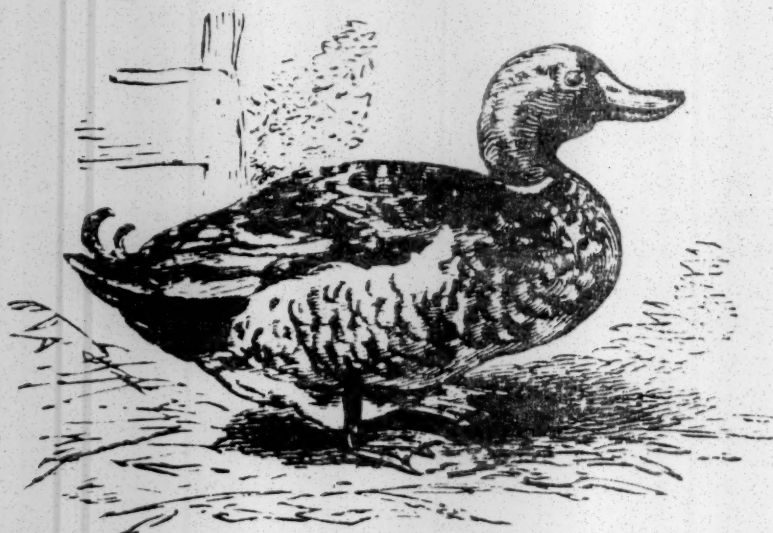
Book Review - by Karen Martin (581 G)


The Last Rainbow by Parke Godwin

The man has done it again! I would never have believed that he could create a novel that so clearly depicted the coexistence (and conflict) of Goddess religion and early Christianity, nor would I have believed that Saint Patrick could have wedded and bedded a Prydyn priestess. Now I believe.

Aside from the religious aspects of the tale, Godwin's feel for the daily life of the nomadic Prydyn and other tribes is phenomenal. The reams of research he must have done for this boggle the mind. The petty politics, the dealings with Rome, the inner workings of the tribes themselves make for a fascinating sociological study.

For the readers' sake, I hope that Godwin leaves this as the last book in the series. My cravings for more of this story will never be fulfilled, but at the same time, I cannot conceive of a better finale for this series on Romanic Britain.






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CINQUEFOIL
(pronounced SINGK-foil)

by Nimue

(a) *Potentilla anserina*

Common names: silverweed, crampweed, goosegrass, moor grass, silver cinquefoil.

Silverweed is a low-growing, perennial plant found in both meadow and dry fields or in marshy places in Europe and North America.

(b) *Potentilla canadensis*

Common names: five finger grass, cinquefoil, finger leaf, five fingers.

Found mostly in dry soils from Quebec to Georgia and west to Oklahoma and Minnesota.

(c) *Potentilla reptans*

Common names: European cinquefoil, five finger grass.

It is similar in appearance to the American variety, and its uses are the same.

All varieties have yellow flowers and are in bloom anywhere from April to September, depending on the variety and location.

Cinquefoil is used as a remedy for fevers, diarrhea, and is often used to relieve cramps when mixed with balm and camomile flowers. The tea is used for skin problems, and a gargle for mouth ailments or sore throats. The root bark from the five finger variety is used to stop nose bleeds and some internal bleeding. Steeped in white vinegar, it is good for arthritis and aching muscles and joints.

Gender - Hot

Planet - Jupiter

Element - Earth

Basic powers - protection, healing, prosperity, love.

Cinquefoil is used in the ritual cup and in incense for the Vernal Equinox celebration, often in combination with celandine, dogwood, honeysuckle, iris, jasmine, rose, tansy, and violets.

The best cinquefoil is gathered beneath the full moon or on Wednesday midnight during a waxing moon (the nearer to full the better).

USE OF HERB IN RITUAL

Cinquefoil brings awareness with the material aspect. It is the bringer of natural balance to energies.

Used in incense, it will bring dreams of one's soul mate. Dried and pressed, it is given to one who is about to embark on a journey, to bring protection and a joyful trip.

It was one of the ingredients used in ancient flying ointments.

Because of its protective qualities, it is used to anoint amulets and charm bags.

RECIPES

All purpose anointing oil -

Equal parts: Cinquefoil
vervain
parsley

Vision incense -

3 parts Cinquefoil
3 parts chicory root
1 part clove

Grind together on a Wed. night.

Prosperity sachet -

Equal parts: Cinquefoil, cinnamon, cloves, lemon balm, and a whole vanilla or tonka bean.

Mix together on a Thurs. night after sunset during a waxing moon.

Sew up in a purple bag and tie the bag with a golden cord.

My association with Our Lady of Enchantment came about because of my association with a corporation that moved to New Hampshire in January, 1985. Consequently, my association with Our Lady of Enchantment made me aware of the fact that my association with this corporation was not merely based on personal and financial considerations, but also upon karmic considerations. I found that much of my success during this incarnation would depend upon the work I did for this business. More and more, I began thinking that the Reagonomics dictum was correct, that once business prospers, then the trickle-down effect will cause the workers to prosper. Yet, in my case the prosperity would not just be on the material level, but on the spiritual plane as well.

Therefore, the diverse sorceries that I practiced at Our Lady of Enchantment were not directly for my benefit, but rather indirectly through the business for which I worked. At Candlemas, the business was in the doldrums, partly due to the confusion caused by the move to New Hampshire. For that, I lit an orange candle for prosperity, and as the candle burned next to the cauldron, I concentrated my mental images on more work coming for the business. It seemed to have some success, since profits for February and March were better than those for January.

The main thrust of my efforts came at the Vernal Equinox when we planted new seeds for those new projects of the year. I planted marigold seeds, and again mentally focused on the thought that I was planting new prosperity for the company. In my mind, the growth of the seeds became fixed with the growth the company needed. Thus, I watered them and tended them with the same devotion that I gave to my work.

My efforts in planting and working began to pay off, because by the middle of May there were beautiful marigolds in my pot, and the business was getting an increase in orders. May was our busiest and most profitable month for the first half of the year. I did not know how long marigolds would last, but I tended them with the hopes that they would continue to bloom through the Summer. I maintained the thought that the flowers were magically tied to the business, and that the fruitfulness of one would effect the growth of both.

However, in June there appeared to be a setback to the magical current. Several of my marigolds began to die. At the same time, the company had hired a new salesman at an exorbitant salary. Was this an indication that the current was being harmed by overloading? I even mused over the fact that the salesman was a Born-Again Christian, and I considered the claims that members of that frame of religious mind boast about being resistant to magic. It was all theory, but I could find nothing else to explain the fact that my marigolds were dying and that June was our worst month for business.

At the Summer Solstice, I took the drastic step of transplanting the marigolds, but they were too far gone to be helped. By July, I had only one marigold plant left, although that one began to grow to gigantic proportions. I managed to prop it up, and by August it was a foot tall. Business in July also improved, not as much as I would have liked, but better than June. At the end of July, the salesman was taken off his exorbitant salary and put on commission. As a result, August was definitely more profitable for us. At the same time, my marigold plant began growing a few new limbs. Before the Equinox, profits were such that I received a modest raise.





- MANDRAGORA STREET -

by Charles H. Radziewicz (MS 152)

Flowing down the avenue to Mandragora Street,
In six jet black long Cadillacs, we arrive just like a fleet.

Once inside, enquiring to the nature of our call,
The Sorcerer's own handmaiden leads the procession down the hall.

Into a room with huge black doors as dark as Hell's own pit,
One by one we're brought inside and shown just where to sit.

The Magus will be with you, in just a moment or two,
Turning to the blackened doors - we watch her walk right through.

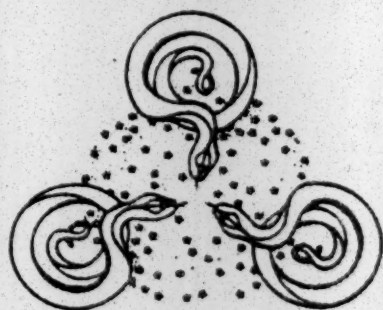
Then lightning struck and smoke clouds rose and floated to the sky,
And when the room had finally cleared we all thought we would die.

For there stood the Lord of Darkness, of demons and all Hell,
One hand held the keys of life, the other a crystal bell.

And who is it that rose me, dreaming in my pit?
Answer now, I tell you man, or you'll all die where you sit.

Looking to each other now, back through the doors did we crawl,
Just like six frightened doe we scampered down the hall.

And quickly to our Cadillacs - each jumped in his own seat,
Never to return, we vowed, to Mandragora Street.



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Ritual for Prosperity by Stone

This winter brought me various worries over money and other material matters, so now, as the current year is waxing and new things are in the air, I am doing a little herbal spell for substantial, long lasting prosperity. I have made two small wallet-sized sachets, giving one to a lady friend and carrying the other in my billfold for myself. I see it there several times a day and am reminded of its powers. The charm is a thin pouch of purple cloth, two inches square, containing three herbs. I have painted it gold around the edges and also have drawn a gold dollar sign on one side, and on the other, the glyph for Jupiter. Jupiter is the spirit of this solid, material world, like the Emperor in the Tarot. This is the essence I am bringing into my life, in a positive way, by means of the charm. The first herb in the sachet is Cinquefoil, which is known for its power toward prosperity. This bit that I have used came from a marvelously vital and prosperous plant in my garden. The leaves were gathered under a full moon in the hour of Jupiter. The second ingredient is dried leaf of fern, gathered on a Saturday night during the full moon in high summer. Fern is aligned with Saturn and the spirit of material change. The final ingredient to my sachet is one dry pea from a potted vine which was planted in our ritual circle as part of the Spring Equinox ritual last year. This was added so the best of last year may be carried on.

With all of the materials ready, I waited for a Thursday night during a waxing moon. Using a blue candle,

in order to align with Jupiter, I consecrated the elements and cast the circle. I then lit the candle, saying, "Jupiter, I dedicate this day to thee; Grant me the attainment of my goals." I lit some prosperity incense in my thurbil, and taking the sachet, I filled it with the herbs and consecrated it with salt and water, saying, "By the power of Earth and Water, be thou consecrated to my service." I passed the sachet over the candle flame, saying, "By the power of Fire, be thou consecrated to my service." Finally, I passed it through the smoke of the incense, saying, "By the power of Air, be thou consecrated to my service." Then, closing the sachet, I held it for a while, concentrating on the thought of attracting good fortune. When I had meditated for a sufficient amount of time, I banished the circle, and the rite was ended.



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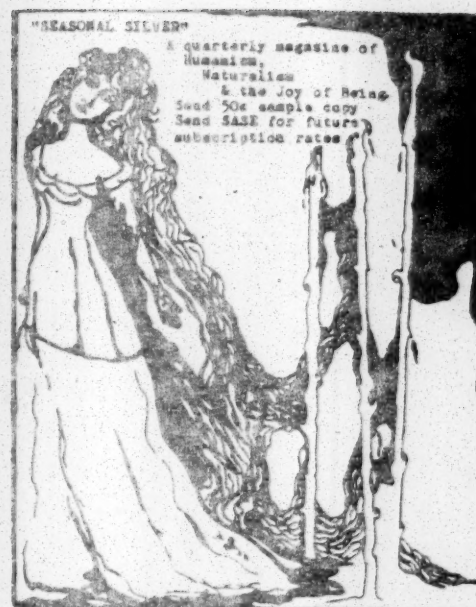
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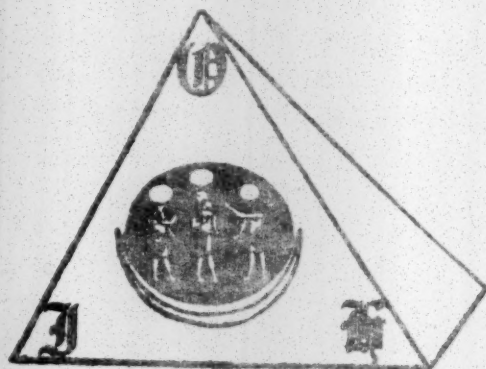
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